2: Read E-5 (1935-1939) 1956
FR5 Ngoni FR5

643 614 565 184 was thus different in the two kingdoms. In the north he was one ruler, though a supreme one, among several ruling kinsmen of the same clan. His position in the past had been strengthened by the prestige shared by his clansmen, but also challenged by his near kinsmen in positions of authority. In the central kingdom the Paramount shared no authority with his fellow clansmen. He was unique among them as a ruler, while sharing special ritual relationships with the two other clans which supported his position without challenging it.

643 614 585 A new Paramount, in order to be installed in his father's place, had to be of the big house as well as of the royal clan. Dr. Kuper described the Swazi practice whereby cattle were contributed by the nation for the mother of the king, so that she was called the 'mother of the people of the country'. She also described the ritual marriage of the first wife of a ruler, who was called *sisulamsiti*, and who was never the mother of the heir.[1] The Ngoni Paramount-elect in the northern kingdom married his first wife when he was a young man and she was called *msulamsizi*, 'the one who takes the darkness off him'. The big wife, who would bear the heir, was married with a large gift of cattle taken from the herd of the big wife of the reigning Paramount and, after marriage, was attached to her big house. We shall discuss in greater detail in the next chapter the relationships of the royal women to the Paramount and to each other. Here it is important to note that the big house owned by the big wife was the place where the future chief was brought up. In the central kingdom the first marriage of the Paramount was traditionally with a woman of the Magagula clan who was said not to bear children. She held an honoured place in the social hierarchy and was married with cattle taken from the herd of the *gogo* house of the reigning Paramount. It was regarded as a ritual marriage, for if she did bear children they were not acknowledged. [842 847] Informants were uncertain whether methods to prevent conception were used, or whether abortion was practised, or whether children, if born, died young or were disposed of or placed out in other households. The last alternatives were unlikely, and one of the first two expedients was in line with the phrase always used of this wife: 'she did not bear children'. The wife who bore the heir was married next and was always of another leading clan, and the cattle for her came from the herd of the big house of the reigning Paramount.

643 614 The reasons were obvious why the remembered genealogies of the Ngoni Paramounts of the royal clans were short compared with the genealogies of some other African royal houses. The remote ancestors of Jere chiefs and Maseko chiefs, who were, as we have seen, not Paramounts before they left the south, were forgotten once the departure had taken place. Only a few names had been handed down and were repeated by the official praisers, whose task it was to call out the names of the direct ancestors of the Paramount before declaiming his *izibongo* or

[1] Kuper, H. op. cit. pp. 54 & 91.

4: Barnes E-5 (1946-1949)1951 FR5 Ngoni FR5
Mpezeni
Maravi FR4

Girls are not examined to see if they have been deflowered. Many girls have love affairs with young boys before they reach puberty, and at one time children built play-houses, after the manner of the Cewa, where they pretended to be adults playing at cooking and copulation. The Cewa encouraged this among their own children and at puberty Cewa girls, if not already deflowered, had their hymen forcibly ruptured in a prescribed manner. We have seen that the Ngoni formerly expected girls to be chaste before marriage while the Cewa believed that if a girl did not copulate at puberty she would die. It seems nowadays that adults expect that pre-pubescent boys and girls will play together sexually and that, provided this takes place with a certain amount of discretion, nothing is done to stop it. Boys and girls visit each other in dormitories, hoping that their voices will not be recognized by people in neighbouring huts. After puberty young men and women continue to flirt together, individuals varying in the extent to which they copulate. Grown men do not usually sleep with young girls, nor grown women with young boys, and if this does happen and is discovered there is always the suspicion of sorcery. The Ngoni believe, with most of their neighbours, that in order to make many of the anti-social medicines of sorcery effective, a sorcerer must copulate with some partner morally forbidden to him (or her), such as a close relative or a person of greatly disparate age or an animal. With this background of belief, Ngoni say that after puberty young men and women naturally like to frolic together and not with their juniors. Within this framework of tolerated covert activity no particular arrangements are made at puberty, save that if a man is betrothed to a young girl he will be invited formally to come and sleep with her once while she is secluded.

Thus from an early age their future roles as husbands and wives condition the sexual activities of boys and girls. A girl who allows herself to be seduced too easily is regarded as foolish and a man who is for ever chasing unmarried girls when he should be founding a family is regarded as immature. But sexual activity is taken for granted, and the only stipulations are that it should be conducted discreetly so that the older people in the village are not forced to notice it, and that unmarried girls should not bear live children. Knowledge of abortifacients seems to be fairly common and recently contraceptives, issued originally to soldiers in the 1939-45 war, have come into use. Few cases of seduction of unmarried girls come before the courts.

Despite the emphasis on sexual satisfaction rather than on fertility, Ngoni men and women still desire children. This is so for men despite the low incidence of bridewealth payments and the uncertainty about the custody of children. A man's children may decide to live with their mother's people, but they are still his children and he can always follow them from village to village in his old age wherever they decide to settle.

N 864 831
M 88 831
N 836
N [864]
N [754]
N [847] [842]
N 847
N [593]

13:Fraser M-5 (ca. 1890)1901
FR5 Ngoni FR5

787 rising out of the lake, this was the spirit of the fathers returned.
[777] Now they had never heard before of men with white skins. But one day when they were burning the Henga villages, suddenly they came on David Livingstone and his party on their first journey of exploration on the Lake. More than once I have heard them tell how this wicked hag had cursed her enemy and said that beneath that tree the lightning would strike her, or some other terrible prediction, and there came a strange fulfilment.
795 Such curious accidents gave to witch-doctors and others a
791 dangerous power over the people. And in spite of their constant failure to bring rain, or ward off sickness and death, their reputation was kept alive by the memory of one or two ancien successes, and by playing on the terrors of the people. Unfortunately these superstitious terrors led to miserable atrocities.
695 The witch-doctor was always called in to detect crime which was not patent. He brought his poison pot with him. He might accuse whom he pleased, and the only way the accused could clear himself was by drinking the poison. If he became sick and vomited then he was innocent. If he died he was guilty. When
766 a chief died his spirit was not allowed to go to the other world alone. A great fight was organised and many were killed, that they might be with him. Or the women and slaves were taken and buried alive with him in the pit.

845 The twin children and those who cut their upper teeth before
849 their lower, or any who showed any abnormality were buried alive in the sand of the river, or were cast out to the hyenas.

177 These atrocities are happily becoming matters of history. We seldom now hear of them, and when we do, it sends a thrill of horror through many of the people.

[643] Now a great change is coming over the people. They are the only independent tribe is Central Africa, living under their own chiefs. But the old military days have passed away, and with them much of the great power of the chiefs. The old men see it, and shake their heads, but do nothing to readjust the state. But the young chiefs, most of whom are readers and Christians, have set themselves energetically to try and remould their government.
[634] Our most capable and powerful sub-chief, who is himself an elder of the church has recently established a regular hut tax, and has formed a police force. His police bring criminals to justice, enforce his judgments, prohibit the people from cutting down trees, and during slack seasons go through the villages, and where